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*The* PREPARATION *of*  
MISSIONARIES  
*for* LITERARY WORK

This report is typical of others representing highly specialized phases of missionary effort which may be prepared, if called for, in the future. Before issuing it in a permanent edition, or preparing other reports like it, the Board desires a wide-ranging missionary criticism and will welcome every possible suggestion.

BOARD OF MISSIONARY PREPARATION  
25 Madison Avenue, New York

## BOARD OF MISSIONARY PREPARATION

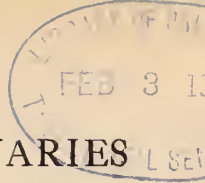
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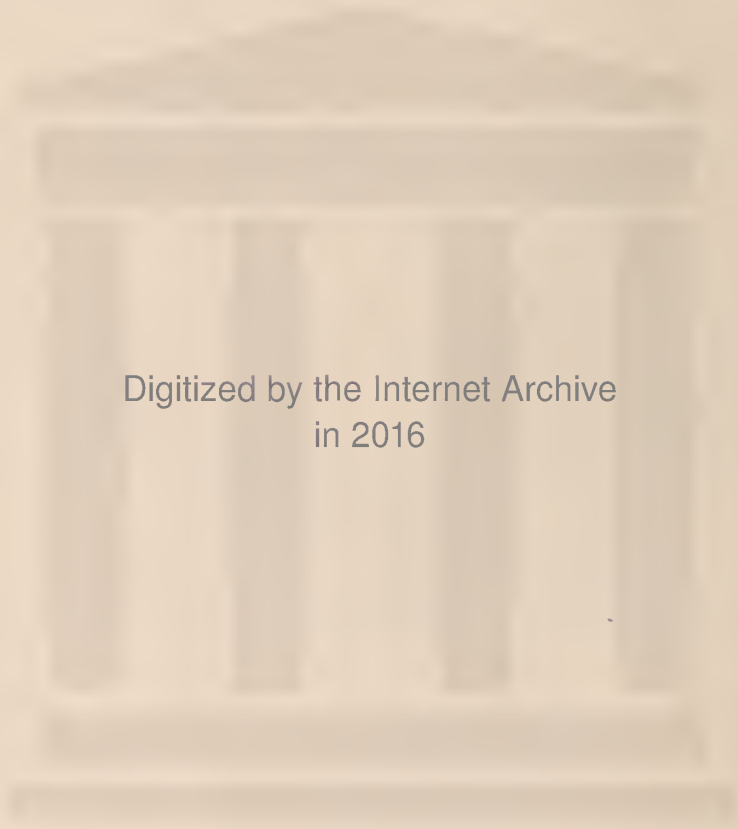


# THE PREPARATION OF MISSIONARIES FOR LITERARY WORK

THE REPORT OF A COMMITTEE APPOINTED BY  
THE BOARD OF MISSIONARY PREPARATION

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Board of Missionary Preparation  
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## PREFACE

The following report has been prepared by the Board of Missionary Preparation in response to the urgent plea of a conference held early in 1915, under the auspices of the Committee on Literature of the Continuation Committee of the World Missionary Conference. It was thought at first that a brief statement to be appended to a general report on the Preparation of Educational Missionaries would suffice. The Executive Committee of the Board of Missionary Preparation appointed, at its meeting held March 23, 1915, a special committee to formulate such a statement. This committee, composed of Dr. T. H. P. Sailer, Chairman; Dr. J. P. Jones, Mr. D. W. Lyon, Mr. F. P. Turner and Dr. S. H. Wainwright, together with the Director, held a meeting on April 24, 1915. After full discussion, this committee made the following recommendation:

After thoughtful consideration of the request of the Executive Committee of the Board of Missionary Preparation, it is the judgment of this special committee that the end in view will not be most helpfully attained by the modification of the report on the preparation of educational missionaries.

The committee, therefore, recommends that the Executive Committee of the Board of Missionary Preparation take steps to organize a special committee to report on preparation for literary work, possibly dividing into two sections on vernacular literature and on literary work in English.

Acting upon this recommendation a committee was duly organized with membership as given on another page of this report. This committee completed its first report in the fall of 1916, and presented it at the annual meeting in December. The Board gave it a general discussion at that meeting and ordered its printing for more adequate criticism. Since then the report has undergone the careful

## PREPARATION FOR LITERARY WORK

scrutiny of each member of the Board of Missionary Preparation. It was presented also at the January, 1917, meeting of the Foreign Missions Conference and later given the personal attention of most of the Foreign Secretaries and of the specialists of the Mission Boards of North America. Meanwhile, each member of the committee which in itself represented a wide range of literary experience, was urged to give the report most exacting consideration. Out of the many suggestions thus obtained the basis was laid for a thorough-going revision of the report which is now presented to the constituency of the Board for its candid consideration.

The questions which this report seeks to answer are very perplexing. They cannot be treated dogmatically. It is hoped that such a conservative presentation as that made herein by the Committee on Preparation for Literary Work will, on the one hand, guard against the natural impulse of candidates with literary ability to wish to specialize in literary work too soon and, on the other, conserve such ability, when coupled at least with the requisite qualities and experience, for this highly needed type of special missionary service.

FRANK K. SANDERS,

*Director of the Board of Missionary Preparation.*

SEPTEMBER, 1917.

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## THE PREPARATION OF MISSIONARIES FOR LITERARY WORK

The following report was undertaken in response to the request of those who are deeply interested in the right solution of the important problem of producing a true, Christian literature in lands now quickening into self-consciousness, studying their own ideals and interpreting their own history. It is unique in that it touches on the activity of a comparatively small number of those who devote themselves to the missionary enterprise. Literary work at its best is a highly specialized form of missionary activity. Every missionary recognizes its importance; many, conscious of a real message to their people, have been notably useful in meeting its demands, even when bearing crushing burdens of another sort. There is a growing feeling, however, that the needs of the future will call for an increasing number of men and women, who will be set apart, by their mission or by several missions acting cooperatively, for this important work, either for short periods of time or permanently, as experience or circumstance may dictate. The whole task of literary production is becoming standardized and cooperatively managed in the greater regions of missionary activity, so that an opportunity is given to the one with literary power which has in the past been almost unknown.

### I. THE NEED FOR LITERARY WORK AND WORKERS

No man or woman who is a candidate for the mission field is, as a rule, given an immediate appointment to literary work. A literary worker develops into that activity on the mission field. But while this is true, the choice of the man or woman to do literary work must proceed on certain recognized principles. With these we may attempt to deal.

The first question concerns, naturally, the meaning given to the terms "literature" and "literary work" on the mission field. Without question the Bible takes its place of preeminence as the supreme literary need of all the peoples to whom missionaries are sent. To provide the Christian Scriptures in the vernacular is the first concern of the missionary purposing to plant his faith firmly in any land. This has been recognized from the very beginning of Protestant missionary enterprise. The result has been that the whole or parts of the Christian Scriptures have been translated into all the important languages of the world and into many of the dialects. The work is by no means complete. Not only are many peoples unreached by the entire Bible or even by the New Testament, but the needs of careful revision are so insistent that much energy must be expended for many years to make the pure Word of God available in such form as shall carry its message clearly to the minds and hearts of waiting peoples.

But while we as Christians are "people of the Book," and are vitally interested in the work of the Bible Societies and of all other agencies employed in the translation, publication, and dissemination of the Scriptures, that is not the problem we are asked to face in this report. The purpose here is to deal with literature in its widest meaning. All that is needed to nurture Christian faith and make it intelligent, to train in Christian service, and to stimulate growth in grace is of the greatest importance. But this is only one phase of the task. Many kinds of literature, more or less secular in character, form a part of the provision to which the Christian forces must devote their attention if they are to do their full duty by growing peoples who look to them for guidance. It is "literature" then in a very broad sense with which we deal. The field of the literary worker is as wide and as important as the intellectual and spiritual needs of the people among whom he works.

*1. The Function of Literature in Missionary Work*

The spoken word of the Christian preacher and the printed page are both essential to the full proclamation of the message of the missionary. While the emphasis should be laid upon preaching as the main agency for reaching the non-Christian population, the effectiveness of the printed page cannot be overestimated. In the words of Dr. Ritson, "The printed page alone is the ubiquitous missionary." It is to be found where the missionary cannot go. It has certain advantages over preaching, especially among thoughtful people. What is read can be reread and pondered; it can be read to others; it can be made the basis of discussion between friends who would not have it known that they had the slightest interest in the claims of Christ. The rapid transformation of society in Asia by Christian principles and ideas, even where there has been no discernible movement toward the Christian Church, is due far more widely than can be estimated to the influence of literature which is distinctively Christian or at least Christian in tone. It was once stated by Dr. Charles R. Watson that "No agency can penetrate Islam so deeply, abide so persistently, witness so daringly, and influence so irresistibly, as the printed page." What is true of Mohammedan peoples is true of adherents of other faiths.

Christian literature ministers to the intellectual and religious needs of the growing Christian community. The promotion of worship, the conduct of Sunday-schools and other agencies of the Church, the interpretation of the Bible, and the building up of the Christian life, all demand books and periodicals and various other forms of literature with which we are familiar. Direction must also be given in the practical affairs of daily life and in Christian and social service. A literature for women is almost non-existent. Books, pamphlets and periodical literature dealing

with their special problems are even more needed than among us. Children must have stories and books of instruction in nature study and in useful crafts and arts, while those who are older demand many of the forms of reading which come crowding daily into our homes and which in most cases we merely take for granted. One of the immediate and growing effects of the introduction of Christianity into any country is the liberation of the human mind, involving the creation of an insatiable desire for knowledge and the raising of ideals and desires. This must be met by the Christian Church at the peril of losing its hold on the intellect of its converts just at a time when all the world seems new and when the mind must be fed or else relapse into apathy or, worse still if possible, be ruined by the flood of pernicious literature which lies ready to hand.

Educational work is making it necessary to provide many books and other printed matter for schools and colleges. These volumes are partly religious, but are more largely on the various subjects taught in the schools. To some extent this need is met through secular channels which, however, can at best only issue books colorless religiously. Hence the conviction is strong that the missionary has a distinct responsibility to provide many of the books to be used in educational institutions. Our schools must be held to high academic standards; they must also be unmistakably Christian. The whole problem involved in this double demand is voiced by Dr. Ritson in a pregnant question, "Has a missionary Society which takes no responsibility in providing healthy Christian literature any right to assume the task of education?"

Christian literature should make an important contribution to the formation of the new world order. Such problems as those of social and economic reconstruction, the relationship of capital and labor in the new industrial life

of the peoples of the East, the race problem, which raises its head wherever white man and oriental meet, the determination of the meaning and rights of nationality—these and a host of other questions are bound to arise wherever the Christian message is preached and men begin to feel after a new social and political order. Christian literature must not fail at this point. It aims not only to evangelize, but to impregnate all the relationships of life with the spirit of Christ. In some backward countries conditions are as yet too primitive to present a demand for the interpretation of the new age, but these sections are few indeed as compared with those where the seething mass of humanity is laying a heavy hand on Christianity to interpret its life in the midst of their confusion and uncertainty.

What of Christianity itself? All the forces of unbelief and evil are seeking to undermine its influence. A literature must be built up whose function is to present the faith in its true light, defend it from attack, show its relation to the great non-Christian religions, and thus make its appeal clear and strong to those who otherwise might be led to believe that Christianity could not stand up under strong opposition. Many questions arise in the minds even of the most faithful Christians which demand an answer. Above all else Christianity must not be obscurantist. It must frankly face all the problems of life and provide the Christian interpretation. More potent than any other agency is the printing press to present the case for the faith and cause it to appear in its true light.

## *2. The Present Opportunity and Need*

All that has been said concerning the function of literature relates, of course, to the opportunity and need of the present day. But from the beginning of the modern missionary period literature has been produced to meet the needs of the Christian society and the individual believer.

In pointing to the needs of our own day no word must be spoken in disparagement of the past,—that is secure. Some of the best work of the past century has been literary, and we can never surpass it. Robert Morrison, the first Protestant missionary in China, was perforce almost exclusively a literary missionary. William Carey has as one claim to distinction the reputation of being the creator of Bengali prose. Dr. James C. Hepburn was the writer of the first great Japanese-English dictionary, and Dr. W. A. P. Martin's "Evidences of Christianity" has been marvelously effective in commending Christianity to the Chinese and Japanese. Robert Moffat, by his translation of the Bible into the speech of the Bechuana nation, started a movement which has given to hundreds of African peoples portions of the Scriptures in their own tongues. These are but a few of a large number who have heard the call of God to literary labors. The complete catalogue of books and other literature in various tongues would provide impressive evidence of the need and place of literary work in the missionary enterprise.

But no one can be found who believes that the present condition is satisfactory. The exact reverse is the case. Literary work is one of the neglected fields and alarm is felt because of the dangers involved. The parable in the Gospel of the man whose house was swept and garnished, but whose last state was worse than the first, is suggestive here. The devils of foul literature and antichristian polemic are becoming very bold in mission lands. The young men and women in our schools *must* read, and if we do not provide reading of the right sort, the other kind is not far to seek. This is the most serious aspect of the situation and it is very real. One is amazed to find displayed in book stalls in the East all kinds of antichristian literature. In large part these are translations of works of German, British, French and American writers, and they are widely

read. Another class of literature, so-called, is in the form of pictures and printed matter which at its best is indecent, but which frequently descends to the lowest levels of lewdness and shame. Comparatively little has been done to meet this situation in a positive way by providing wholesome and uplifting reading matter for both old and young.

Leaving aside this more tragic aspect of the need, the fact emerges in studying the titles of the literary material now being provided that much is obsolete and ill-fitted to present needs. This is true of all forms of literature. In the case of translations, it becomes increasingly apparent that the work in many instances was not well done. Lacking clarity and not being presented idiomatically, the works are not liked; there is little danger of their becoming "best sellers." In other cases only selections have been translated, giving the impression of scrappiness in the final result. But apart from the defects of what we already have, even the best books grow old, especially in the long-worked fields, and new books are therefore constantly demanded. And finally, when one compares the titles now available which are suitable to the needs of today with the vast extent of the demands and the needs, the disparity is appalling. A quotation from Dr. Ritson again will make the real situation clear. "If a farmer began to count the seeds in a sackful, his brain would begin to reel. But if he were set down with his single sack on the limitless prairie of Northwestern Canada, it would be the greatness of the field that would stagger him, and not the multitude of seeds in his sack. The number of human beings in the world who know little or nothing of Christ is more impressive than the annual output of all literature agencies combined, even if the output be expressed in pages. The existing organizations with all their activity have only touched the very fringe of the world's need."

As every one knows who has any acquaintance with

world conditions and their relation to the Christian propaganda, a new situation has developed in recent years, for the most part since the opening of this century. We are face to face not only with more people accessible to the gospel, but with people whose whole idea of life and outlook on the future is new and strange to themselves. The world in which they live is far different from that of even a generation ago. The old landmarks have in many places almost disappeared. The countries of eastern and southern Asia and certain sections of Africa are being born anew intellectually, economically and socially. A liberation of the human mind is taking place. Old formulas do not speak the truth for today. An eager search is being instituted for what will give the needed satisfaction, but alas so many know not where to turn. This heightens our responsibility at the same time that it opens up a marvelous vista of opportunity. We are bound, as we have been so largely responsible for this awakening, to provide food and nourishment in every needed form for these growing peoples. The rapid increase in the number of readers in all these countries is one of the most significant phenomena of our times, a renaissance fraught with the greatest possibilities of good and also of evil. They demand something more than a handful of tracts. We must give them works worthy of the greatness of our religion.

While peoples remain illiterate and during the years when the Church is being planted, the problem of literature does not press for solution. This accounts in large measure for the relative neglect of this arm of mission service in the past. But in most countries the old stagnation is past. More and more the common people are becoming readers, and the church is an established fact in the community. No longer is there any excuse for neglect, and yet relatively speaking, very little, if any more literary work is being done now than formerly. One reason for this is at once sug-



gested,—the missionaries are so fully occupied with itinerating and preaching, taking care of converts and young churches, managing institutional work and attending to numerous distracting calls that there is no time for the slow, patient and laborious literary task awaiting them. The missionaries are already overworked,—yet this work must be done. To put it in the words of the late Dr. J. P. Jones, “It is the highest branch upon the missionary tree, and will become the most fruitful and possessed of the most valuable fruit if the enterprise is properly conducted.”

We are led to the conclusion that the missionary for literary work must be recognized as having a distinct and important function. This has not been sufficiently recognized in the past, so that men have not been given their chance to make what might prove to be their most valuable contribution to the world’s evangelization. It does not mean that they are to be withdrawn completely from other phases of missionary activity. Inefficiency and even total failure will surely mark the literary missionary who gets out of touch with his fellow missionaries and out of sympathy with the native church and its growing needs.

The difficulty is that other work so fully occupies the energies of the missionary force that to use Dr. Ritson’s words, “It is increasingly difficult to find missionaries with sufficient knowledge of native languages and adequate experience, either for translation or original work.” The fault lies not with the individual missionaries, but with the lack of a policy which takes account of and makes adequate provision for the future and its needs. It means taking the “long view,” it means faith and courage, to detach men from aggressive evangelism or from students clamoring for instruction, to devote themselves to a form of service which is so different from what one ordinarily conceives as missionary work. Yet this is one of the imperative demands of the hour, and Dr. Ritson puts it in the plainest

language when he says that "the time has fully come for the missionary Societies to take direct action in regard to Christian literature."<sup>1</sup>

### 3. *The Forms of Literature and Kinds of Workers Needed*

In view of the statements made relative to the function of literature, it is quite evident that many kinds of literature are needed. When we not only consider the immediate needs of the Christian communities, but attempt to plan a literature which shall so guide these communities that they may be saved from the mistakes, the schisms and the heresies which have marred the history of Western Christendom, we are solemnized by the scope as well as the exceeding delicacy of our task.

To summarize the issue briefly, as the Church in any land develops the need for a new form of literature, this literature must be provided. In the end this will mean a complete literature, from the Bible on one hand, to leaflets on all sorts of practical matters on the other. It is possible to be more specific. In the volume entitled "The Continuation Committee Conferences in Asia, 1912-13," full lists are given which shed much light on our problem.

Even a casual survey of these lists reveals the wide scope of the literature needed. Without any attempt to be exhaustive, we introduce here a summary giving the kinds of literature for which an increasing demand is felt.

Theological literature—a very broad field in itself.

Apologetics—the defence of Christianity and refutation of the various forms of unbelief.

Commentaries and other Biblical helps.

Sermons by well-known preachers.

Literature to assist in evangelistic campaigns.

<sup>1</sup> For a very competent survey of the existing situation on the mission field as regards Christian literature, see Dr. Ritson's "Christian Literature in the Mission Field," published by the Continuation Committee of the World Missionary Conference in 1915.

## PREPARATION FOR LITERARY WORK

Christian experience and conversion.  
The life and work of Christ.  
History—Biblical, church and secular.  
The comparison and the history of religions.  
Works on missions in the world—the whole movement of the expansion of Christianity.  
Biographies—of great men and women and of saintly characters.  
Devotional literature.  
Translations of the Church Fathers and of the great religious and literary classics.  
Philosophical and scientific works, both technical and popular.  
Sociology—community betterment, etc.  
Works on reforms—temperance, purity, etc.  
Fiction and stories with a Christian tone.  
Sunday-school literature.  
Art and music and poetical works.  
Special literature for women and children and their interests.  
Medical literature, technical and popular—personal hygiene, sanitation, etc.

A list could not be much more inclusive. To put it briefly, what we in Canada and in the United States need in our church and community life, the peoples who are inquiring about Christianity and western civilization and are pushing into the churches in the non-Christian world will need also. 'As we have felt the obligation to evangelize so we must feel the need to nurture and educate. Our aim does not stop at heralding the name of Christ; it pushes on to completely Christianize all the relations of life. We want to see Christian communities in every land which are intelligent as well as godly, which feel a sense of obligation to make their lands thoroughly Christian as well as to lead blameless lives themselves. The part to be played by Christian literature in this whole movement is enormous.

This literature will be multiform. Books come to mind first as the leading form literature must take. The more fundamental literature will inevitably take this form. But we must not imagine that our work is done when an

adequate output of books is provided for. Periodical literature is greatly needed. The call comes for the more technical theological journal and at the same time for the popular, illustrated monthly magazine. The weekly paper is as much needed there as with us at home, as is periodical literature for women and children. A literature of leaflets and tracts for free distribution and quick reading is everywhere in use, with increasing demands for a larger output. Another avenue of approach which is now open in Japan is the willingness of the secular press to receive Christian articles. It goes without saying they must be worthy of our faith. Much work in some lands remains to be done in reducing languages to a written form and in providing dictionaries and grammars. This is the case notably in pagan Africa and in other sections where men live in the savage or semi-savage state.

Even such a short survey as we have provided emphasizes the range of ability required to provide an adequate literature. There is a demand for original thinkers able to write books fitted to the spiritual, moral, and intellectual requirements of the thinking people. Increasingly the native Christian writer will take his place as a leader of thought among his people. At present, for the most part, he must collaborate with the missionary literary worker. The work of translation and adaptation of western works will never be completely superseded by original work in the languages of the mission field. In countries like Japan where the mind of the educated people has been moulded upon western models, the need will always exist for translations of the best work in Europe and America. This means working with a Japanese helper who can furnish much to make the translation idiomatic and clear.

One of the most important phases of the work will be editorial, not merely passing upon and correcting what is sent in by missionaries and native writers, but directing

and planning their work for and with them. The discovery of natives who have talent and can be trained into acceptable writers is a large feature of this service. The work of the literary missionary is truly creative, and at the same time a work of discovery. Every talent he has will be put to the test, if he is to function effectively as a literary worker.

An exceedingly important question is the relation of the missionary and the native writer in the production of literature. Is the literary work of the future to be done by foreign missionaries or by native Christians? The outstanding fact in most countries is that at present and for some time to come the brunt of the undertaking must be borne by foreigners, yet not by foreigners alone. The cooperation of capable and trained native writers is constantly needed, and the encouragement of natives to write is a most necessary feature of the literary worker's task. Wherever the natives work side by side with missionaries the closest cooperation is urged. Not only can the missionary be of the greatest assistance to the native, but the native can make himself indispensable to the foreigner. The outcome is clearly seen. The time must come when natives of each country shall bear the full burden of providing an adequate Christian literature for their fellow Christians. But this day is far off in most countries, so in the meantime it becomes necessary for missionaries to do this work, training natives to work with them, that in the end they may assume the whole.

In Japan the intellectual transformation has reached a more advanced stage than in any other country. The Japanese mind "is being literally transformed into the image of the western mind." The question is raised whether the literary output must not proceed largely, if not entirely, from the pen of Japanese writers. The temptation is to say that this is the case—that Japanese writers

must do the writing, needing little or no assistance from the foreign missionary. But the temptation must be resisted. A large place is still left for missionary cooperation in literary production. While Dr. Sidney L. Gulick believes it would be folly for any American college student to prepare himself for the production of Christian literature in Japan, if he does so with the expectation of working independently of Japanese assistance, he is led to make this further statement: "A really able American writer, however, who is assisted by a gifted Japanese, would doubtless be able to render service of the highest value, which neither the American nor the Japanese working independently could possibly make. While the Japanese writer should be sought and utilized to the utmost possible extent, for many years to come there will no doubt be opportunity and call for talented foreign writers to make their literary contributions. Such contributions, however, to be effective, must be the joint product of the foreigner and a Japanese co-worker."

The existence of Christian Literature Societies in various countries is a great boon. Intelligent direction is now being given to the output of the presses, overlapping is avoided, the most gifted writers among missionaries and native Christians are being discovered and given tasks in accordance with their various capacities and with the special calls for literature in the field. Under such direction the work of the literary missionary is enhanced many times over, for actual needs are met in a far more satisfactory fashion than could be true where haphazard methods are still in control.

## II. THE QUALIFICATIONS OF THE LITERARY WORKER

The first fact to be kept in mind is that, like all his fellow workers in the mission field, the literary worker is a missionary. He is one with them in every essential, different

only in the form of activity. If he devotes himself exclusively to his appointed work and becomes a recluse, he will not succeed in the work to which he is assigned. So great is this danger that in the opinion of some, no one should devote himself exclusively to literary work for a long period of time. He must be with his fellow workers in their councils; he must understand their problems by actual contact with the work; he must know the life of the people by sharing it with them. This would indicate that back of the special qualifications which should be his, must be found those which obtain in the case of every true missionary. In the remarks that follow, emphasis will be laid on the special qualifications of the literary worker, but not to the neglect of several general qualities which should always be mentioned in considering the question of the appointment of missionaries.

### 1. *The Great Essentials.*

The first is personal religious experience. That experience may vary all the way from a lofty mysticism to the simple faith of a very practical man or woman, but the one essential is that it should be vital, an experience of fellowship with Christ. This means a growing knowledge of the Bible, a veritable love for its message; it means that prayer is no mere form, but a living fellowship with Jesus Christ; it means also a growing sense of horror of sin in all forms and a life of increasing victory over temptation. Loyalty to Christ is the deepest motive to service, and unselfish devotion to the coming of his Kingdom the center of all life's thoughts and activities. In addition to all, there must be strong conviction concerning the great Christian verities. For no one is this more true than for the literary worker, who must be employed constantly in inculcating positive truth through the written word. The character of God, the person and work of

Jesus Christ, the authority of the Bible, the nature of sin and its consequences, and the issues of life and death will demand of him a personal viewpoint from which he may make all these doctrines telling messages to the hearts and minds of sin-sick men and women, whose great needs are the joy of forgiveness, the peace of deliverance, and the hope of a purer life now and hereafter.

An excellent summary of qualities is made by Dr. Stanley White as particularly appropriate in the literary worker:

Broadmindedness

Sympathy

A readiness to recognize the good in existing religions.

An absence of the spirit of attack in dealing with other religions.

Scholarship of the highest quality.

Linguistic ability.

Spiritual insight.

Courtesy and refinement, the spirit of the gentleman.

And some would add that the saving sense of humor should not be omitted when the special qualities of the literary worker are mentioned.

## 2. *The Literary Gift.*

Here we come to a dividing line between missionaries in other forms of activity and the literary worker. In this respect a literary man must be born and not made. We can do no better than listen attentively to Dr. Talcott Williams, of the Columbia University School of Journalism:

“No training, no preparation will enable a man to do literary work unless he has the ability for it. The task requires certain adaptation. In the School of Journalism we weed out without hesitation the men without this adaptation, even if they learn their lessons. Any man can be trained to write mechanically a grammatical sentence and to paragraph his work. It is practicable by a somewhat wearisome drill to secure the accuracy of the



multiplication table. By a great deal of correction and patient supervision a moderate degree of clarity can be secured. Beyond that training cannot go. The work such a man turns out will never be read by anybody except as men read railroad reports or text-books. There the output of such a man will end. It cannot be raised above it unless there is the capacity to write. If he has this capacity all that I have outlined will be of the greatest value.

“In order to put ‘thoughts into effective form for proper use’ or to act ‘as editor of periodical literature’ a man needs ‘news-paper initiative,’ the capacity to write and not simply to frame sentences. Without this he will turn out the same dull stuff which renders shelves full of books unreadable.”

These wise words sum up about all that needs to be said on this point. The literary worker of the type so highly desired has “ink in the blood.” Others have made statements to the same effect, but none with such clarity and authority as Dr. Williams.

A most difficult question arises at once: How can a man himself, or others for him, determine whether he possesses this peculiar gift? His own liking and taste should lead him to make the attempt, but further than this the only test of the pudding is the eating. A man can show that he possesses the literary gift only by writing so that people will read what he writes in spite of their attitude to him or to his theme.

### 3. *The Special Knowledge Necessary for the Literary Worker.*

Considerably more is demanded of the literary worker by way of exact knowledge and of cultural background than of any other missionary. What he writes and what he edits must be suited to the peculiar environment—historical, ethical, ethnic, geographical, social and religious—of the people for whom he writes. This requires capacity for long-sustained reading and investigation, innate sym-

pathy and love for the people and all that concerns them, and the perseverance and faith required to perform the difficult task imposed on him in face of unfavorable circumstances and in view of other calls more clamorous and appealing to a man's sense of immediate need. It is more necessary, if possible, for him to master the language than for any other worker. This means, then, unusual linguistic capacity, but even more the patience to acquire the vernacular and the literary language so that he may be able to write directly to the hearts of the people and cause them to desire to read what he prepares for them. The immensity of this task is such as to make the stoutest hesitate, yet it is an absolute *sine qua non* for the literary worker. Mr. D. Willard Lyon, of China, takes us a step further:

“To me the chief incentive to press forward in my linguistic studies is the need of being so thoroughly in touch with Chinese thought as to be able to sense the needs of the hour and to make sure that these needs are being met. This demands a far more thorough type of linguistic training than is required for dictating ideas to a Chinese writer who has become accustomed to one's vocabulary.”

The man chosen for literary work certainly faces no easy task. Doubtless it is the most taxing and the most difficult form of service. In closing this section, a word from two successful literary missionaries may be used. First that of Dr. S. M. Zwemer, of Cairo:

“As regards special qualifications, the man who engages in literary work should above all have a broad cultural outlook. All literary work done on the foreign field should be free from sectarian prejudices or narrowness of vision. The broadest possible education, therefore, is essential. Literary work, however, on the foreign field also includes the laying of foundations for the ethical and spiritual faith of millions. Needless to say the one who undertakes this task must himself be thoroughly grounded in the faith once for all delivered and come to his task, not with

the interrogation points of doubt, but with positive convictions of truth.”

The second quotation is from Dr. D. MacGillivray, written with China in mind, but readily adapted to the situation in any other country:

“Naturally he must have good eyesight, as he will constantly need to be reading Chinese, which puts a big strain on the eyesight. . . . Confinement to the office during stated hours, rain or shine, suggests that he should possess a robust constitution. The literary worker leads a life of exacting strenuousness. He will probably be much in demand on committees and for public addresses in English and Chinese. If he is working at a station in the interior he will be able to vary his work by occasional excursions into other kinds of work. But if in association with other workers, these opportunities will be few. . . . What leisure he can find he will devote to studies in English and Chinese. This he must do, or he will become dry and uninteresting. . . . His aim should be to train his Chinese writers so that they may gradually emerge from the status of employees into that of colleagues. This training calls for the highest qualities on the part of the literary worker.”

### III. THE SELECTION AND DESIGNATION OF LITERARY WORKERS

The feature of greatest practical difficulty is now to be faced. When and upon what principles shall literary workers be selected and designated to their specific task? Is it possible, as in the case, for example, of the medical man, to decide definitely on the form of work he will enter and to prepare for it through a course of years, assured that he will be given that appointment? Clearly not. *There must be no misunderstanding at this point.* It is the almost unanimous opinion of experienced missionaries that no young missionary, however talented and well trained, can qualify to be a literary missionary until after he has passed through a term of service on the field in

evangelistic, educational or some other work. In addition to his literary training, it is an absolute requirement that he master the language and be perfectly familiar with the life of the people. This involves years of missionary service, at least the period before the first furlough. It clearly demands the use of that furlough for special preparation for definite literary work. In tropical countries, where the time of service between furloughs is short, the testing period may even last until the time of the second furlough.

How, then, in actual practice, is the literary missionary led into his task? Again there is an answer that is almost unanimous. Men and women should be set aside for longer or shorter periods for a definite literary task. This means, in the first place, that when a missionary has shown himself to possess literary ability and tastes, he should be relieved temporarily of other duties in order to translate or write some book, and upon the completion of the task should resume his work in the regular ranks. Such experience in literary work temporarily may or may not lead to his appointment to regular work along literary lines, which may become his work for the remainder of his missionary career. A number of men are in such lines of work at the present time, and the number must be increased to meet the needs now arising.

The British Societies have done better than the American in the support of literary work. According to Rev. Jacob Speicher, of the China Baptist Publication Society, the British Societies support sixty per cent. of the literary missionaries in China, the Continental and Canadian twenty-three per cent., while the American support only seventeen per cent. It is very clear that this is one of the greatest unused opportunities lying before our American Societies to forward the evangelization of the non-Christian world. Notable progress has been made by the

International Committee of the Young Men's Christian Associations by the setting aside of trained men for this work. Their example must be followed far more widely by other American Societies. The call thus to designate missionaries already on the field to literary tasks was voiced in almost every conference held by Dr. Mott in Asia in 1912-13.

Is there anything, then, a student volunteer can do during the period of his training? He surely may consider literary work as a *possibility*, and keep it in view in his preparation. This would lead him to broaden his view and to cultivate his literary gifts, neither of which would be a loss should he never have the call to devote himself to literary work. Of course, it will be the exceptional man who will take this long view, but it is exceptional work we are dealing with which demands just such a man, one with determination, forethought and patience. A very interesting letter from Dr. D. MacGillivray, of the Christian Literature Society for China, contains the following sentence:

"You observe that in my judgment no missionary candidate should enter at once on this work, and yet it is of such transcendent importance that its claims ought to be presented early to the minds of some men, who have special leanings or special leadings toward newspaper and literary work. It often happens at college that there are some young fellows who are turning to journalism, and they often take the college paper as a starter. I think it would be a good thing if Christian young men of that type were made acquainted with the possibilities of a rich investment of their lives in China along their favorite line."

#### IV. THE PREPARATION OF THE LITERARY WORKER

The entire discussion of the preparation of the literary worker is determined by what has been said on selection and designation. It must be remembered, as in the section

on qualifications, that the preparation he receives in common with the regular missionary will receive incidental notice only.

In common with other candidates, the literary worker should secure college and theological training. In college special emphasis should be placed on English literature and composition. Beginning thus early he will observe the rule, "Write, write, write," as the only method of acquiring style. He should keep in mind such experiences as that of Robert Louis Stevenson, who found it necessary to spend years in constant practice to develop style. He was in the habit of writing and rewriting his compositions—occasionally as many as ten or eleven times over—to satisfy his own conscientious sense of fitness. There is no royal road to the work of a successful literary worker. During these days, with a good library at his disposal, he should form the habit of wide reading. His interests will be varied if he proves to be a successful literary worker, and the foundations of his knowledge on most subjects must be laid in these early days or never be laid at all. One of the points where the literary worker may fail in his exacting task is in regard to knowledge and accuracy of statement. He may find himself ignorant at a place where if he only knew more he might increase his efficiency manyfold. It is suggested that he secure, if possible, an appointment on the college paper and make the most of the opportunity. In these days he may be able to test himself out and discover his fitness or unfitness for such work from the advice of his friends and critics and his instructors. While college courses in general education and pedagogy would prove valuable, "so as to know the best way of presenting the truth to different classes and ages," he should know as many languages as possible. For those whose call is to Biblical translation and the preparation of commentaries and other helps which

demand technical and exact linguistic skill, a knowledge of the Scriptures in the original Greek and Hebrew is essential. Of modern languages, French and German are well nigh indispensable. This is true of Spanish or Portuguese, of course, for Latin countries.

If a theological course is important for the evangelistic missionary, it is even more so for the literary worker who is to write on religious and theological themes. His work will lead him into theological and religious channels constantly. Christian apologetics, as well as Christian doctrine, will be a kind of reservoir from which he must draw copiously. Theological emptiness would be a calamity in a man of this particular work more than in any other. At some time in his preparation a good course in comparative religion or the history of religion should be taken, on which further studies in the religion of a particular country will be based. Even more fundamental are courses on the psychology and philosophy of religion. So much is clear and may be recommended without hesitation. It is about all that can be said to the missionary candidate who has had no experience on the field.

Any candidate who reads these lines will see clearly the direction in which this report is leading. No man or woman can expect to be sent to the mission field as a literary worker. It follows, then, that little can be said in the way of specific direction for the preparation of the literary worker before he goes to the field for the first time.<sup>1</sup>

The next stage in the evolution of the literary missionary

<sup>1</sup> It is recommended, therefore, that the young man who believes that he has the qualification for literary work and has decided that in this way he can make his greatest contribution as a missionary, study carefully the suggestions for the preparation of the ordained man issued by the Board of Missionary Preparation, taking this as his guide in his preparation. Or perhaps his secondary choice may be for the work as a teacher. If so, let him take as his guide the pamphlet on the "Preparation of the Educational Missionary," supplementing these suggestions by what is said here about the special preparation of the literary worker.

will be on the field during his early years of service. But, paradoxical as it may appear, the literary worker should not be in literary work at all during this time. He is a regular missionary doing work just like his fellows. Of course, he has a special appointment, but it is not to literary service. Whether he be placed in educational work or in the more general evangelistic or administrative service, his chief task is to learn the language and to orient himself in the country. In every respect the embryonic literary worker must prove himself to be an efficient missionary in some other field than that of literary work. This is a prime requisite. He must be a missionary of proved worth, first, in some other line, if he is to qualify as one fit to be designated to literary work. He must become a real missionary in spirit and in practice. Even more thoroughly than is essential for the "regular" missionary, he must lay deep foundations in the vernacular and in knowledge of the life of the people. All their interests must be in a sense his—their customs, mental outlook, historical development, social organization, economic condition, and religious life. Failing here, he can never realize his ambition to help provide a Christian literature for the people. He may be a man of great literary promise, but this will not save him. He simply must know the people and their language to be called into this unique literary field.

Dr. S. M. Zwemer states the case thus:

"Early years on the mission field of future literary workers should be spent in evangelistic and educational work—both if possible. The former to bring him into touch with the common people and the popular form of the non-Christian faiths; the latter to give him an insight into the mind and thought of the educated classes and the modern movements on religious and social lines. The very fact of this need emphasizes the choice of these workers not before but after a period of service."

But while literary work will not be his province during



this period, the literary worker will be in a very real sense in the making. During this term of service he will inevitably be differentiated from others. Gradually it will become clear that this man or woman will find the broadest field of usefulness along literary lines. This process of differentiation is in no sense arbitrary. His literary gifts and his bent of mind will become evident to all, and he and his fellow workers will realize that everything in his work on the field leads to but one conclusion, that he should turn his energies to literary tasks. While others are spending their spare time, such as a missionary has, in the lines of their particular interest, he has it on his heart increasingly to preach his message through the printed page. Not exactly in spite of, but through, all his regular work this tendency will develop until it becomes a foregone conclusion to his coworkers that this man has made it inevitable that he be assigned to literary work. And thus he becomes a literary worker. His reading, his delight in writing, the ability he shows in producing readable material, and his vision of the possibilities of this form of service—all these are factors in the final conclusion which is reached. He has won his literary spurs and can safely be designated to that work.

So far, then, as direct preparation for his specific task is concerned, the first furlough appears to be the only open period for our literary worker. He has now, let us say, been recommended by his mission and designated by his Board to this task. He should be allowed by his Board so to plan his stay at home that all needed preparation and training may be secured. It may be necessary for him to lay aside for a time all other work on the field to make a special study of the language or of some subject on the field itself—with a native scholar or at a university. He knows the field, his work, and the particular training he needs. This training will lie in nearly all cases along

at least two lines. He will seek guidance in the technique of writing and editorial work. These can be secured in this country at several centers. The Columbia University School of Journalism, for example, offers facilities of the widest range to all who are to be connected with journalism in any of its branches. It would be wise for most to pursue such courses where at the same time a first-hand study could be made of printing, publishing and distribution of literature. Not that in all, or even many, cases will the literary worker engage in these practical activities, but that all knowledge he may possess along these lines will never be amiss, and may prove to be of the highest value.

Aside from these two fields for training the range of subjects to which he may desire to devote special attention is almost limitless. Every missionary will desire to take courses on subjects connected with his immediate task. It may be theology or history or sociology or education or household economics. The furlough is his great opportunity for study at one of the educational centers of the country, and he should make the most of it.

Our treatment has run the danger of being theoretical. An ideal situation has been depicted. This has been necessary in the nature of the case. No one man or woman will follow exactly the evolution presented here. Yet if the convictions of the wisest missionaries and mission board secretaries are of any value, the mode of procedure herein given must be followed if the best results are to flow from the largely increased emphasis which is to be placed upon the production of literature on the mission field.

A very delicate question is that of the permanence or the temporary character of the assignment to literary work on the part of any worker. Is he to be such exclusively, or, if he be assigned to a special literary task, shall he return to his regular work when that task is completed? Or, again, will not most men who write do so in connec-

tion with other work? Most probably the last description will cover the actual experience of more men and women than the others. But however that may be, the principles stated hold quite as well for them as for another who may be called to give all his time to literary work. He must have certain aptitudes or he would not be chosen to devote even a part of his valuable time to writing, and he needs training to make himself more effective. In many ways this part-time literary worker has an advantage. He is in the closest touch with the people and the church and the life of the community, and nothing can compensate for any lack here.

All that has been said in this report must be interpreted in the light of the necessity of a sense of Divine guidance in entering and continuing in literary work. No higher form of service can be imagined. This makes it imperative that the literary worker carry with him at all times a deep sense of the Divine call to that particular form of service. If other workers stand in need of this conviction in immediate contact with the pulsing needs of humanity, the more so does the literary worker, partly isolated as he is and compelled to struggle with his problems alone. Only the consciousness of God's presence will provide the patience and the energy to enable him not to be ashamed as he handles aright the word of truth.









